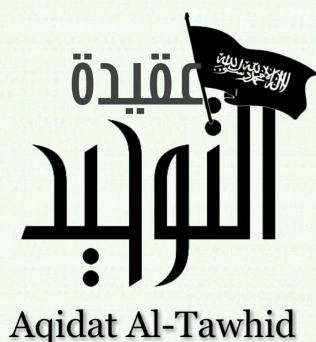


penning down  
what has befallen the elites  
and the masses, and clarifying  
the sufficient extent of the  
issue of generalized takfir



## Introduction

In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him. To proceed:

As usual, we continue to publish concise summaries, by compressing information, limiting the issues, refining them, and summarizing them so that they can be memorized, mastered, and understood easily. This makes it easy for the reader to absorb them and relay them to others, thus facilitating the rapid spread of truth and making it accessible to the common people, and in order to call the people without confusion or lengthy explanations that cause boredom and spread laziness.

Some writings on this subject have come to my attention some time ago, and I found them not meeting the desire of the beginner and those who want to memorize and master the subject easily, especially with the continued abundance of questions about the topic and requests for an easy, simple author on the subject that a beginner can read and recommend to others.

With the multitude of complex family issues that continue to come to us, such as a man saying: "My family does not agree with me on the issue of [العموم] generalized takfir and I do not know how to convince them or what to send them?"

And another asking: "Guide me to an easy book so I can give it to someone to read and understand according to their intellect and comprehension, and that is easy and concise?"

With all of this, and with my condition for writing, which those who know my books know about me, I do not find a booklet that meets my condition, fulfills the purpose, and is in the form that I want and hope for.

## **The state of writings on this topic is as follows:**

Excessive digression, confusion, defects, additions, randomness, and length, along with poor arrangement of topics and ideas, making it difficult for the reader to understand the subject of [العموم] generalized takfir and its proofs. Or, merely listing proofs from the beginning of the book to the end.

Among the errors is also focusing the entire issue on the evidence of the Ridda Wars and its accounts, and linking the validity of the concept of generalized takfir to it. This narrow focus weakens the core of the issue and confuses the beginner reader in historical matters that are difficult for them to understand. Also, poor structure and lack of coherence of ideas are among the most common mistakes in this topic.

It has become clear that the issue does not require the gathering of many narrations and traditions to establish it, or to inflate the size of the book. Rather, it only requires guidance and clarification of the approach to declaring generalized takfir (تكفير بالعموم) and explaining the category it falls under, along with pointing to the fundamental proofs and their types. I believe this is sufficient for this issue, making it easier for learners and proselytizers, and Allah Almighty knows best.

My approach in this message is to set out main points on the introductions to the topics and the fundamentals of the arguments and deductions, and to focus on the core of this matter, its causes and reasons, without branching out, prolonging, or confusing the reader, so that they can grasp the fundamentals of this topic, its core, and its cause in a short period, while easily memorizing and disseminating it.

## **To whom do we address this message and its proofs?**

This message is intended for those who, at the very least, declare those who offer excuses for disbelievers to be disbelievers themselves, understand the nullifiers of the fundamentals of Tawhid (Oneness of Allah) and the Sunnah (Prophetic traditions), and know the meaning of apostasy. They should also be aware of the current reality of societies. Otherwise, it is unlikely they will be convinced by this ruling. Rather, it is incumbent upon them first to understand disbelief in Taghut (false deities) and its types, and the issue of declaring specific individuals and those who offer excuses to be disbelievers thoroughly. Only then can you discuss the issue of "generality" with them.

Therefore, dear reader, remember that when the Bedouin from the Najd desert heard something about Islam from the Najdis, despite their shortcomings, he said: "I bear witness that we are disbelievers, and all the people of the desert are disbelievers, and I bear witness that the preacher who calls us Muslims is a disbeliever."

Ibn Atiq's statement about generality became famous because he understood something important: whoever knows Islam as it is, and knows Jahiliyyah (pre-Islamic ignorance) and the doors of Shirk (polytheism), immediately understands the condition of the people.

## Chapter: Sources of Knowledge and Testimony

The first is direct observation, then hearing from trustworthy sources. This is indicated by the verse:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Quran 17:36)

And the saying of Allah Almighty:

إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

"Except those who bear witness to the truth, while they know." (Quran 43:86)

Among them is Tawatur (multiple reports) and the widespread dissemination of reports. These three sources, with this detail, were mentioned by Imam Shafi'i in his book "Al-Umm," where he said: "A witness is not allowed to testify except to what he knows, and knowledge comes from three sources: what the witness has observed directly, so he testifies based on observation; what he has heard, so he testifies to what he has heard reliably from the one testified about; and what has been confirmed by widespread reports, most of which cannot be directly observed, and the knowledge of which is established in the hearts, so he testifies based on this."

قال صالح في مسائله : (497) (وَسَأَلْتَهُ عَنِ الرَّجُلِ يَشْهَدُ عَلَى مَنْ لَا يَعْرِفُ فَقَالَ لَا يَشْهَدُ إِلَّا لِمَنْ يَعْرِفُ وَعَلَى مَنْ يَعْرِفُ)

Imam Ahmad has similar words regarding the testimony of an eyewitness. Salih said in his "Masa'il" (497): "I asked him about a man testifying against someone he does not know, and he said: 'He should not testify except against someone he knows and about someone he knows.'"

This is also indicated by the verse:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ

"If a corrupt person brings you news..." (Quran 49:6) This verse was revealed concerning an untrustworthy man who testified against a group, accusing them of apostasy generally. His testimony against them was rejected after investigation, but it was said about him that if he had been trustworthy, his testimony against them generally would have been accepted.

These sources of evidence and testimony are also well-known in the books of Hadith & Al Jarh Wa at-Ta'dil (biographical evaluation, and criticism of narrators).

## **Chapter: The Ruling on Individuals and Groups is the Same - No Difference**

Declaring an individual or a group, whether small or large, to be disbelievers is the same - there is no difference.

The evidence for this is the Ridda Wars, and the action of Ibn Mas'ud, may Allah be pleased with him, in judging the group in the mosque, and the judgment on the group of mockers in Surah At-Tawbah (Quran 9), and the judgment on the group that refused to pay Zakat and had power.

### **The Ruling Based on the Prevalent Generality even the ruling on a specific individual is a ruling based on outward appearance.**

The ruling based on outward appearance is a definitive, not probabilistic, Sharia ruling. This is indicated by al-Shafi'i's statement:

وهذا يشبه أحكام الإسلام، لأن الناس إنما كلفوا في غيرهم الأغلب فيما يظهر لهم

"...This is similar to the rulings of Islam, because people are only obligated regarding others based on what is most prevalent and apparent to them." It is established in the biographies that raids and expeditions were carried out against unknown tribes, and this was a judgment based on generality without detailed investigation and examination of individuals.

## **Ruling Based on Presumption of Continuity Regarding People's Old Beliefs**

Al-Shafi'i said in "Al-Umm":

الناس على أصل ما كانوا عليه حتى تقوم بينة بأنه انتقل عما كان عليه

"People are presumed to remain in their original state until there is evidence that they have changed from that state." Every monotheist who knows Islam knows that Tawhid (monotheism) is always something that emerges among people and in certain places, especially after periods of alteration, change, and the marginalization of Islam. For example, what happened with the Najdis, when they learned something about Islam, even in its weakened state, they immediately recognized the disbelief of the people of their time as a direct and inevitable consequence, because it was a new and emergent knowledge for them.

### **The Ruling of Following (Tabi'yyah) on Individuals**

People have become followers of many things, including systems, states, governments, kings, rulers, laws, scholars and sheikhs of heresy, corrupt and secular societies that are widespread, and many others. The follower has the same ruling as the one they follow, as is well-known.

## The Difference Between Heretical Apostates (Zanadiqa) and Original Disbelievers (Kuffar Asliyyin) like the People of the Book

And in which category do the people of today belong?

The term "original disbeliever" (kafir asli) is a modern term that only appeared around the 5th century AH and contains problems and invalid implications. Those who coined it intended it to refer to the People of the Book, Zoroastrians, and those whose testimony of faith is initially accepted without further requirements when they convert to Islam. If you say that people today are original disbelievers because they have not entered Islam before, so that we can then declare them to have left it and call them apostates, this necessitates that you go back and say that whoever outwardly displays Islamic rituals, even superficially, is considered a Muslim, which is a false statement that we are explaining the error of. The more correct view is that they are a category who have the same ruling as heretics and apostates (zanadiqa and murtaddin) legally, and are treated as such. There is no legal or jurisprudential problem in this, and it does not necessitate any reprehensible consequence. Calling them "those who ascribe to Islam" (al-muntasibin) is an old and correct term, also expressed as "intihāl," meaning ascription or affiliation - there is no difference. Al-Zuhri has spoken about this regarding the one who abandons prayer, which is well-known.

Al-Khallal said:

وقال الخلال: أخبرني عصمة قال: حدثنا حنبل قال: سمعت أبا عبد الله يقول: فأما الزنادقة الذين ينتحلون الإسلام وهم على دين غير ذلك فإن رجع وإلا قتل

"Ismah informed me, saying: Hanbal narrated to us, saying: I heard Abu 'Abdullah say: 'As for the heretics (zanadiqa) who ascribe to Islam while following a different religion, if they repent, then [they are spared], otherwise they are killed.'"

Al-Darimi said:

فَحُصِّنُ الْخَزَاعِي فِي كُفْرِهِ يَوْمَئِذٍ كَانَ أَعْلَمَ بِاللَّهِ الْجَلِيلِ الْأَجَلِّ مِنَ الْمَرِيسِيِّ وَأَصْحَابِهِ مَعَ مَا يَسْتَجِلُّونَ مِنَ الْإِسْلَامِ.

"Al-Husayn al-Khuza'i was investigated for his disbelief. At that time, he was more knowledgeable about Allah, the Majestic, the Most High, than al-Marisi and his companions, despite their claiming to be Muslim."

If you ask, how can we call them apostate heretics when they have been descended from [such disbelievers] for generations? The answer is that the child and the grandchild of the apostate heretic have the same ruling as their fathers, as mentioned by more than one of the Salaf (early generations of Muslims).

قال ابن حبيب في كتاب له أفرد في السيرة في الملحدين وكتب إليه يسأل عن قوم من البربر بالمغرب يقال لهم الصالحية أتاهم رجل فادعى النبوة وتسمى لهم صالحاً، وقال لهم إن محمداً إنما أرسل إلى العرب، وأمرهم بإفطار رمضان وأن يصوموا رجباً وغير ذلك مما شرع لهم فصدقوه وارتدوا وأقاموا على ذلك وتنازلوا وقتلهم المسلمون غير مرة. فكتب إليهم ابن حبيب إنهم إذا سبوا وظفر بهم أو بطائفة منهم إنهم وذرايعهم لهم حكم المرتد يستتاب الأكابر منهم فإن تابوا وإلا قتلوا. وكذلك من بلغ من ذرايعهم، يسترقون ولا يحل استرقاقهم بالسبي. وكل ما ولد للمرتد بعد رده فله حكم المرتد، ولا يسترق من تناسل منهم، ويجير الصغير على الإسلام ويستتاب من [بلغ، فإن لم يتب قتل. وذكر أن كذلك ذكر له كل من كاشفه عن ذلك أصحاب من مالك] [النوادر والزيادات (14/503)]

Ibn Habib said in a book he dedicated to biographies of the deviants: He was written to and asked about a group of Berbers in Morocco called the Salihyya. A man came to them claiming prophethood and called himself Salih. He told them that Muhammad was only sent to the Arabs and ordered them to break their fast during Ramadan and fast during Rajab, and other things he legislated for them. So they believed him, apostatized, and continued in that state, and they multiplied. The Muslims fought them several times. Ibn Habib wrote to them saying that if they were captured in battle, or a group of them were captured, they and their offspring would have the ruling of apostates. The adults among them should be given the opportunity to repent, and if they repent, then [they are spared], otherwise they are killed. Likewise, those of their offspring who reach adulthood are given the opportunity to repent. Those who are still children are enslaved, but it is not permissible to enslave them through capture in war. Every child born to an apostate after their apostasy has the ruling of an apostate, and those descended from them are not enslaved. The young are compelled to Islam, and those who reach adulthood are given the opportunity to repent. If they do not repent, they are killed. He mentioned that everyone he consulted among Malik's companions told him the same. [Al-Nawader wal-Ziydat (14/503)]

## Widespread Reporting (Istifaadah) Generates Testimony

Ruling based on widespread reporting (istifaadah) is a degree between continuous narration (tawatur) and solitary narration (ahad). Istifaadah is the fame that people speak of and which has spread among them. This type of reporting is permissible to base testimony on, and it is permissible for a judge to rely on it. Istifaadah is among the clearest proofs, and it is a path of knowledge that removes suspicion from the witness and the judge, and it is stronger than the testimony of two acceptable witnesses. [See Al-Turuq al-Hukmiyya 201-202, adapted]

قال محمد بن عبد الحكم : ( وإذا تزوج رجل امرأة نكاحاً ظاهراً وأعرس بها، ودخل بها علانية، وأقام معها أياماً فإنه يسمع الجيران، [ومن استفاض ذلك عنده منهم : أن يشهدوا أنها امرأته، وإن لم يشهدوا النكاح] [النوادر والزيادات (8/379)

Muhammad ibn 'Abd al-Hakam said: "If a man marries a woman in an apparent marriage and consummates the marriage with her publicly and stays with her for days, then the neighbors and those among whom this has spread are permitted to testify that she is his wife, even if they did not witness the marriage contract." [Al-Nawader wal-Ziyadat (8/379)]

قال ابن المواز : ( ... وإذا شهد عليهم من قطعوا عليهم الطريق وهم عبيد أو نصارى أو أحرار مسلمون غير عدول لم يقتلوا ، ولكن إن استفاض ذلك من الذكر وكثرة القول أدبهم الإمام وحبسهم)

Ibn al-Mawwaz said: "...If those who were robbed testify against them, and they are slaves, Christians, or free Muslims who are not upright, they are not killed. But if the report is widespread and frequently mentioned, the Imam disciplines and imprisons them."

قال : كلما كانت صالحة حلفت، فإن تمت فرق بينهما على التتزه وإن أبت اليمين لم يفرق بينهما، إلا أن يكون خبراً مستفيضاً أن هذه [أرضعت كما ادعت فإنها وإن لم تكن شهادة قاطعة، فإن الخبر المستفيض يتقدم شهادة المرأة الواحدة] [وانظر مسائل الكوسج (2942)

Ishaq was asked about the testimony of a woman regarding breastfeeding, that she breastfed a man and his wife before or after marriage. He said: "If she is righteous, she swears an oath. If she completes the oath, they are separated as a precaution. If she refuses to swear the oath, they are not separated, unless there is widespread news that she breastfed as she claimed. Even if it is not conclusive evidence, widespread news takes precedence over the testimony of a single woman." [See Masa'il al-Kusaj (2942)]

تشهد أن فلانة امرأة فلان، ولم تشهد النكاح، فقال: نعم، قال المروزي قال أحمد : اشهد أن دار بختان، لبختان، وإن لم يشهدك، وقيل له إذا كان مستفيضاً فأشهد، وأقول: إن فاطمة ابنة رسول الله -صلى الله عليه وسلم- وإن خديجة وعائشة زوجاته، وكل أحد يشهد بذلك من [غير مشاهدة] [المغني (14/143)

Al-Marwazi said: Ahmad said: "Testify that a house of circumcision is for circumcision, even if you did not witness it." He was asked: "Do you testify that so-and-so is the wife of so-and-so, without witnessing the marriage?" He said: "Yes, if it is widespread, I testify and say: 'Indeed, Fatimah is the daughter of the Messenger of Allah - may Allah bless him and grant him peace - and Khadijah and Aisha are his wives,' and everyone testifies to that without witnessing it." [Al-Mughni (14/143)]

## Chapter: General Entry Points that Led to the Generalization on People

Know that the sum of what we will mention is the strongest evidence, like gathering small sticks together so that they become difficult to break. The way is the convergence of points, as it is said.

The fluctuations of an individual in their life force you to include them within the generality, and you cannot exclude them except with difficulty. The individual today enters into many molds that they cannot escape except for those who know Islam and manifest it. They enter many molds that remove the covenant of Fitra (natural disposition) and erase the trace of the primordial covenant from their hearts. Thus, they enter from one mold to another, until they resemble dough that is shaped by cookie cutters, so that all the pieces become similar, following a single mold.

**I mention here a number of these fluctuations and molds:**

**The Mold of Upbringing and Indoctrination:** The child in earlier times used to be raised on Tawhid (monotheism) and taught disbelief in Taghut (false deities), so they would grow up with a sound Fitra and knowledge of the essential components of Islam that lead to salvation.

روى ابن أبي شيبة (3536) عن جعفر عن أبيه قال: كان علي بن الحسين يعلم ولده (يقول): (قل) آمنت بالله وكفرت بالطاغوت.

As Ibn Abi Shaybah narrated (3536) from Ja'far from his father, who said: Ali ibn al-Husayn used to teach his children, saying: "Say: 'I believe in Allah and disbelieve in Taghut.'"

As for the people of today, and for a long time now, children are raised only on ignorance of Islam and are taught only polytheistic beliefs, innovations, and Jahmi heresies. So how can they learn Islam so as to enter it? They are left to the devils among jinn and mankind, as in the hadith:

(فأبواه يهودانه أو ينصرانه أو يمجسانه أو يشركانه ) وحديث ( إني خلقت عبادي حنفاء فأنتهم للشياطين فاجتالهم عن دينهم

"His parents make him a Jew or a Christian or a Magian," and the hadith: "I created My servants upon the Fitra, then the devils came to them and diverted them from their religion."

**The Mold of Society:** The family is far removed from the ancient Islam, taking only what their people have been raised on. Then, the individual goes out to the street and society, and this only increases their ignorance, distance, and immersion in the nets of heresy, secularism, and polytheism. For this reason, Al-Barbahari said about his society long ago, كان الناس على ردة "It is as if the people are in a state of apostasy." Recall with me the testimony of adversaries like Ibn 'Aqil, al-San'ani, and some of the Najdis about the conditions of societies in their time, when they said something similar to Al-Barbahari's

statement. This demonstrates that the individual's first school (the family) offers them nothing to learn from.

**The Mold of the Ancient History of Peoples and Countries:** History bears witness, from ancient times, to the marginalization of Islam, the Sunnah, and their adherents, such that heretics have dominated societies, their thoughts, and their beliefs for centuries until this day. We seek help from Allah.

**The Mold of Mosque Leaders and Study Circles:** Then, the individual enters into a mold worse than the previous ones, when they find only leaders of heresy, polytheism, and Jahmism, so they are raised on the deviancy they teach.

**The Mold of Famous Scholars:** Then, they open channels, listen to recordings, and attend gatherings of those they consider scholars, while they are actually leaders of deviancy and imams of disbelief.

**The Mold of Schools, Universities, and Institutes:** All of these are molds of secular systems and educational programs filled with deviant, disbelieving molds. The individual does not emerge from them until they have been sculpted into a devoted student, just as secular democracy desires.

**The Mold of Following Disbelieving Nations and Imitating Them:** This includes the imposition of their control and media upon the people.

**The Mold of Governmental Bodies:** These resemble the school system and are the path following the school stage, so that the individual does not forget what they are upon and maintains their sculpted mind, shaped on the table of secularism.

**The Mold of Military Institutions:** Upon completing their studies, they go directly to national service to complete the phase of disbelieving molds, assassinating any remaining vestiges of Fitra and further solidifying the milestones of disbelief.

**The Mold of Kings and Rulers:** This is the rule of tyrants and Tawaghit. As the Salaf said, الناس على دين ملوكهم "People are upon the religion of their kings." We are in the era of tyrants and Tawaghit, as narrated by Ibn Abi Shaybah (32591) from Anas, who said:

روى ابن أبي شيبة (32591) عن أنس قال: إنها ستكون ملوك ثم الجبابرة ثم الطواغيت

"There will be kings, then tyrants, then Tawaghit."

**The Mold of the General System of Binding Laws:** People are compelled by these laws, and hardly anyone escapes them except those who know the correct Tawhid and abandon their worldly life to them, fleeing their laws and courts.

**The Mold of Courts:** If any vestige remains, it is completely erased by the courts and resorting to the judgment of Taghut (false authority). The individual sits there to review and study what they have lived throughout their life.

## **Chapter: The Results of All These Molds**

As a result, even people's appearances and forms have changed, as have their pursuits, interests, conversations, weeping, and laughter—everything is for other than Islam and the Sunnah.

Sources of knowledge of Tawhid and Islam are extremely scarce. Because of this, anyone who calls to Tawhid is prohibited, fought, and intimidated.

The people of Tawhid are strangers, their voices unheard except among themselves in their isolation.

Those outwardly committed are clearer in their situation than the common people, because the religion today has become for the Jahmis and their leaders.

Knowledge of the nullifiers of the Sunnah and the Attributes of Allah is almost non-existent.

The books of the Sunnah have been abandoned, marginalized, and distorted.

Every monotheist reports that they do not know anyone in their country who is with them except one or two, and perhaps they are alone. All this is despite today's means of communication, and Ibn 'Abd al-Wahhab's testimony to this effect. He even asserted that the sheikhs of Najd at that time did not know the meaning of "La ilaha illa Allah" (There is no God but Allah). So, if their scholars did not understand the word of Tawhid, what about the common people and the masses?

The heretical sect and Western colonies have dominated for centuries.

Every monotheist is certain that they can bet that any stranger they see on the street does not know Islam, due to the widespread prevalence of polytheism for centuries.

Reports of the signs of the Hour, trials, and the end of time inform us of the general situation and this long-standing state of affairs.

## Examples from the History of Generalization through periods, times, and places similar to the condition of the people today

You must understand that the falling of people into widespread disbelief and the prevalence of polytheism throughout the land is not something new. Rather, it is the way of Allah since the creation of humanity, that times pass in which disbelief prevails on earth, and the generalized ruling is disbelief. The origin of people is polytheism, except for those who manifest their monotheism. Allah Almighty said:

قال الله تعالى : ( فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ) [سورة هود: 116]

"And if only there had been among the generations before you, persons having a remnant [of good] forbidding corruption in the land, except a few of whom We saved. But those who wronged pursued what luxury they were given therein, and they were criminals." (Quran 11:116)

عن ابن جريج قوله: (إلا قليلا ممن أنجينا منهم قال : يستقلهم الله من كل قوم

Ibn Juraij said regarding the verse, "except a few of whom We saved": "Allah selects them from every people."

**Remember the people of Lot and how they were judged generally, despite some monotheists among them.**

قال سعيد بن جبيرة قوله ( يجادلنا في قوم لوط ، قال : لما جاء جبريل ومن معه قالوا لإبراهيم: إِنَّا مهلكو أهل هذه القرية إِنَّ أهلها كانوا ظالمين: قال لهم إبراهيم: أتهلكون قرية فيها أربع مائة مؤمن ؟ قالوا : لا ! قال: أفتهلكون قرية فيها ثلاث مائة مؤمن ؟ قالوا: لا ! قال: أفتهلكون قرية فيها مائتا مؤمن ؟ قالوا: لا ! قال: أفتهلكون قرية فيها أربع مائة مؤمن ؟ قالوا: لا ! وكان إبراهيم يعدهم أربعة عشر بامرأة لوط، فسكت عنهم واطمأنت نفسه

Sa'id ibn Jubayr said regarding His saying: "They argue with us about the people of Lot." When Gabriel and those with him came, they said to Abraham: 'Indeed, we will destroy the people of this city. Indeed, its people have been wrongdoers.' Abraham said to them: 'Will you destroy a city in which there are four hundred believers?' They said: 'No!' He said: 'Will you destroy a city in which there are three hundred believers?' They said: 'No!' He said: 'Will you destroy a city in which there are two hundred believers?' They said: 'No!' He said: 'Will you destroy a city in which there are forty believers?' They said: 'No!' He said: 'Will you destroy a city in which there are fourteen believers?' They said: 'No!' Abraham was counting them as fourteen, including Lot's wife. Then he remained silent, and his mind was at peace."

قال معمر : بلغنا أنه كان في قرية لوط أربعة آلاف ألف إنسان، أو ما شاء الله من ذلك

Ma'mar said: "We were informed that there were four million people in the city of Lot, or whatever Allah wills of that."

وَعَنْ مُجَاهِدٍ فِي قَوْلِهِ: فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ قَالَ: لوط وابنتيه

Muhajid said regarding the verse, "And We found not within it other than a household of Muslims": "Lot and his two daughters."

**Consider the condition of the people during the time of Abraham, peace be upon him.**

قال ابن عباس: كان الناس على عهد إبراهيم عليه السلام أمة واحدة كفارًا كلهم، وولد إبراهيم في جاهلية، فبعث الله إليهم إبراهيم وغيره من النبيين . [رواه ابن أبي حاتم في تفسيره 2 / 376]

Ibn 'Abbas said: "The people during the time of Abraham were a single nation, all of them disbelievers. Abraham was born in Jahiliyyah (pre-Islamic ignorance). So Allah sent Abraham and other prophets to them." [Narrated by Ibn Abi Hatim in his Tafsir 2/376]

Therefore, he testified to their general disbelief, saying to his wife Sarah:

يا سارة ليس على وجه الأرض مؤمن غيري وغيرك

"O Sarah, there is no believer on the face of the earth except me and you," as narrated by al-Bukhari and others.

قال الحسن وعطاء: كان الناس من وقت وفاة آدم إلى مبعث نوح أمة واحدة على ملة واحدة وهي الكفر ، كانوا كفارًا كلهم أمثال البهائم، فبعث الله عز وجل نوحًا وإبراهيم وغيرهما من النبيين . [ الثعلبي في تفسيره 2 / 714 البغوي في تفسيره 1 / 243 ]

Al-Hasan and 'Ata' said: "From the time of Adam's death until Noah's mission, the people were a single nation upon a single religion, which was disbelief. They were all disbelievers, like animals. So Allah Almighty sent Noah, Abraham, and other prophets." [Al-Tha'labi in his Tafsir 2/714, al-Baghawi in his Tafsir 1/243]

ولهذا قال ابن الأنباري كلاما هاما في هذا الصدد معلقا على الآثار: على هذا القول وإن كان فيما بينهم من لم يكن بهذا الوصف نحو: هابيل وإدريس، فإن الغالب كان الكفر ، والحكم للأغلب ، والأعم، ولا يعتد بالقليل في الكثير، كما لا يعتد بالنبذ القليل من الشعير في البر [ الكثير ( اهـ ) نقله الواحدي في تفسيره البسيط ( 111/4 )

Therefore, Ibn al-Anbari said important words in this regard, commenting on the narrations: "According to this opinion, even if there were among them those who were not of this description, such as Abel and Idris, the prevalent state was disbelief, and the ruling is based on the prevalent and general state. The few are not considered among the many, just as the small amount of barley wine is not considered among the large amount of barley." [Quoted by al-Wahidi in his Tafsir al-Basit (4/111)]

**Consider the land of Abyssinia and the scarcity of monotheists there, as mentioned in the hadith:**

وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ

"Allah looked at the people of the earth and disliked them, both Arabs and non-Arabs, except for remnants of the People of the Book."

Consider the people of Salman and his story. When the monotheists found him, they told him that the people and his people were in disbelief. His teachers told him, "We do not know anyone who knows the true religion except so-and-so," even after seven generations had passed, and the people were under the generalized ruling [of disbelief].

Consider the People of the Cave. They were alone in their Islam and judged their people with general disbelief, saying, as Allah Almighty says:

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً طُلُوعًا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ مِمَّنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ۝ ١٥

"These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents a lie about Allah?" (Quran 18:15)

[Consider] the Companions of the Ditch and the boy and his teacher, where no one among his people knew Islam except him and the old man.

[Consider] the kingdom of Sheba, Solomon, and the hoopoe, where the entire kingdom of Sheba was judged to be in disbelief.

Previous nations experienced several periods of Jahiliyyah (pre-Islamic ignorance), so much so that the majority among them would be from the people of Hellfire:

كما في عمران بن حصين أن النبي صلى الله عليه وسلم قال: ... يقول الله لأدم: ابعث بعث النار، فقال: يا رب وما بعث النار؟ قال: تسع مائة وتسعة وتسعون إلى النار وواحد إلى الجنة، قال: «فأنشأ المسلمون ينجون، فقال رسول الله صلى الله عليه وسلم: «قاربوا وسددوا، فإنها لم تكن نية قط إلا كان بين يديها جاهلية»، قال: «فيؤخذ العدد من الجاهلية فإن تمت وإلا كملت من المنافقين وما مثلكم والأمم إلا كمثل الرقعة في ذراع الدابة أو كالشامة في جنب البعير

As has come in the hadith of Imran ibn Husayn that the Prophet, peace and blessings be upon him, said: "...Allah will say to Adam: 'Send forth the delegation of the Fire.' Adam will say: 'O Lord, what is the delegation of the Fire?' Allah will say: 'Nine hundred and ninety-nine to the Fire and one to Paradise.'" The Muslims began to weep, so the Messenger of Allah, peace and blessings be upon him, said: "Be near and correct, for there has never been prophethood except that before it was Jahiliyyah." He said: "The number will be taken from the Jahiliyyah. If it is complete, then [so be it], otherwise it will be completed from the hypocrites. The example of you and the nations is like the example of a tick on the foreleg of a beast, or like a mole on the side of a camel."

**These were the polytheists of Mecca and the Arabs before Islam.** Their origin was polytheism, and if a monotheist arose among them, they would testify to the general disbelief of their people, as Zayd ibn 'Amr ibn Nufail, 'Amr ibn 'Anbasa, and others did.

The State of Mecca After the Hijra (Migration): When it became a place of disbelief and polytheism, the assumption was that anyone who lived there was a polytheist unless they manifested their Islam. This is indicated by the verse:

هم الذين كفروا وصدوكم عن المسجد الحرام والهدي معكوفا أن يبلغ محله ولولا رجال مؤمنون ونساء مؤمنات لم تعلموهم أن تطؤوهم  
فتصيبكم منهم معرفة بغير علم

"They are the ones who disbelieved and prevented you from al-Masjid al-Haram and [prevented] the sacrificial animals, detained, from reaching their place of sacrifice. And if not for believing men and believing women whom you did not know that you might trample them and there would befall you blame for them without knowledge..."

عن الضحاك يقول: {لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا} يعني أهل مكة، كان فيهم مؤمنون مستضعفون

Al-Dahhak said regarding the verse, "If they had been apart [from them], We would surely punish those who disbelieve among them with a painful punishment": "Meaning the people of Mecca. There were oppressed believers among them."

The story of al-'Abbas in this matter is among the clearest proofs. When he was captured, he was judged according to the generalized ruling of the people of Mecca, even though he was among the oppressed Muslims. However, his outward appearance was with the disbelievers generally, as the Prophet, peace and blessings be upon him, informed him.

The Period of the People of Apostasy: When the Arabs disbelieved and apostatized, and only three cities remained upon Islam, the rest were judged generally. This is well-known and among the most commonly cited examples.

The Example of the State of the Banu Ubayd: Despite their ascription to Islam and outward display of rituals, they were judged generally.

Similar to them are the states of the Turks, Seljuks, Tatars, and others.

The Shia state today is among the clearest examples.

Likewise, the Ash'ari universities and institutes, both past and present—everyone who studied there was associated with them [and their beliefs].

The situation of the Qadariyya in Basra is similar to this:

كان الإمام أحمد رحمه الله يقول: (لو تركنا الرواية عن القدرية لتركناها عن أكثر أهل البصرة)

Imam Ahmad, may Allah have mercy on him, used to say: "If we were to abandon narrating from the Qadariyya, we would abandon narrating from most of the people of Basra."

Similar to this is the situation of the inhabitants of the town of Qom in Isfahan in the past, where most of them were Shia, as mentioned by al-Sam'ani in al-Ansab, to the point that Jarir ibn 'Abd al-Hamid said about Ya'qub al-Qumi that he was مؤمن ال فرعون "a believer among the people of Pharaoh," because he was the only famous Sunni among them.

The Salahiyya among the Berbers, when they apostatized and multiplied upon apostasy, were judged through generalization. I have previously mentioned them among the examples and quoted Ibn Habib's words about them.

These Najdis testified against themselves, their lands, and their sheikhs that they did not know Islam before, even though what they knew of disbelief in Taghut and the Sunnah was diluted. What if they had known it in its pure form?

I mentioned earlier that the basis of declaring disbelief based on generality for societies today is a ruling based on outward appearance, not a ruling based on the unseen, conjecture, or inward states. I will briefly mention some of them here:

## Bases, Causes, and Reasons for this Outward Ruling

Raising and educating children on disbelief, secularism, and freedom of belief in schools, as mentioned previously.

Widespread participation in elections based on disbelieving, man-made laws.

Demonstrations and demands for constitutions have become a routine phenomenon in societies.

Most of those who do not participate outwardly show approval, and their hearts are with them, as we see outwardly. Here we recall al-Hasan al-Basri's statement about the people of Salih, "وكان واحداً، وإنما "هلك الجميع" that the barren camel was one, but everyone perished because of their collusion and approval. Similarly, the People of the Sabbath.

Most of society obeys the tawaghit in their disbelieving legislation, permitting forbidden things, criminalizing religiosity, and resorting to their judgment in courts, as narrated in the hadith of Adi ibn Hatim.

It is well known that most of them, certainly do not know the Islam and religion that the monotheists know. This is not mere conjecture, and the opponent cannot make mubahala upon this hadith:

رفع العلم في آخر الزمان

"Knowledge will be lifted in the end of time."

وقول حذيفة دفن الدين كما تدفن الحصاة في آخر الزمان

Hudhayfah's statement that religion will be buried like a pebble is buried at the end of time.

وقوله أيضا ليركن الباطل علي الحق حتى لا ترون شيئا

And his saying, "Falsehood will be mounted upon truth until you see nothing [of the truth]."

ولحديث لا يبق من الاسلام الا رسمه

And the hadith, "Nothing will remain of Islam except its name."

ولحديث اندراس الاسلام

And the hadith about the disappearance of Islam.

Attendance at gatherings of disbelief is widespread and pervasive, making it difficult to avoid them. Even mosques have these gatherings:

كما قال الشعبي (لما امتلأت المساجد بأهل الرأي بغضونا في المساجد)

As al-Sha'bi said: "When the mosques were filled with the people of opinion (Ahl al-Ra'y), we began to dislike the mosques." Even Malik abandoned the Prophet's Mosque because of them.

These gatherings also exist in stadiums, on television, in the streets, in schools, and everywhere, due to the widespread presence of heretics and apostates.

Their families have no problem with the schools; on the contrary, they are pleased with them, despite their disbelieving curricula.

More than half of society abandons prayer.:

ويصدق هذا الحديث الذي رواه الحاكم : ( لتتقطن عرى الإسلام عروة عروة ، فكلما انتقضت عروة تشبث الناس بالتي تليها ، وأولهن . )) نقضا الحكم ، وآخرهن الصلاة .

This confirms the hadith narrated by al-Hakim: "The ties of Islam will be undone one by one. Whenever a tie is undone, the people will cling to the next one. The first of them to be undone is the ruling, and the last of them is prayer."

Most of society follows the Jahmis and other heretical sects. They have dominated people's beliefs for decades, and the follower has the same ruling as the one they follow, as the Quran clearly states in many verses.

The people follow the system, kings, and authorities, and are outwardly followers of them, according to the saying of the Salaf, "People are upon the religion of their kings."

وأثر أبي هريرة رضي الله عنه: (سيكون في آخر الزمان أمراء ظلمة)

And the narration of Abu Hurayrah, may Allah be pleased with him: "There will be oppressive rulers at the end of time."

ولحديث: (من تابعهم ورضي)

And the hadith: "Whoever follows them and approves of them..."

وقول عمر رضي الله عنه يهدم الإسلام... (وحكم الأئمة المضلين)

And the saying of Umar, may Allah be pleased with him: "Islam will be demolished...and the rule of misguided leaders..."

A third or more of them fall into the widespread and explicit nullifiers, such as insulting Allah and religion, worshipping graves, and similar things:

ونحو هذا الحديث ( يمسى الرجل مؤمناً ويصبح كافراً )

Like the hadith: "A man may go to sleep a believer and wake up a disbeliever."

And due to the reports about the intensity of apostasy at the end of time.

Most of those who are safe from this do not manifest disbelief in these Tawaghit and nullifiers, nor do they manifest disavowal of polytheism and its people. Rather, they show either allegiance or silence.

Those who remain silent are legally included [in the generalization], as in the story of the People of the Sabbath, the story of the people of Salih with the she-camel, the story of the people of apostasy, and similar evidence.

Those who testify to the oneness of Allah (shahada) and pray still fall under what was mentioned previously. If you were to ask someone who disagrees about the generalization about them and say, "Tell us truthfully: Do these people know the outward manifestations of Islam?" they would say, "No." If you were to ask, "Did you say 'no' based on conjecture or certainty that they are like that?" they would say, if they are truthful, "Rather, I am certain." We say: "Then this is an outward ruling."

Whoever knows Tawhid but is ignorant of the Sunnah, its nullifiers, and the heretical sects, this is equivalent to not knowing Tawhid. Ignorance of it is ignorance of Islam—there is no difference.

لحديث رفع العلم وبث الجهل وحديث قبض العلماء

[This is due to] the hadith about the raising of knowledge and the spread of ignorance, and the hadith about the taking away of scholars.

ولقول عمر رضي الله عنه إذا نشأ في الإسلام من لم يعرف الجاهلية هدم الإسلام

And the saying of Umar, may Allah be pleased with him: "When someone grows up in Islam not knowing Jahiliyyah, they demolish Islam."

And reports about the marginalization of the Sunnah and its adherents.

وقول ابن عمر من رد السنة كفر

And the saying of Ibn Umar: "Whoever rejects the Sunnah has disbelieved."

«وفي مسند الدارمي (317) (317) عن مجاهد قال : ما أدري أي النعمتين علي أعظم: أن هداني للإسلام، أو عافاني من هذه الأهواء

In the Musnad of al-Darimi (317), it is narrated from Mujahid, who said: "I do not know which of the two blessings is greater upon me: that Allah guided me to Islam, or that He saved me from these desires."

And the saying of al-Zuhri: "سرع الناس ردة اهل الاهواء" "The quickest people to apostatize are the people of desires," meaning due to ignorance of the Sunnah.

The abundance of collective disbelief in our time:

سيخرجون منه جماعات كما دخلوا فيه جماعات

Due to the narration from Abu Hurayrah: "They will leave it (Islam) in groups, just as they entered it in groups."

People follow their scholars and sheikhs, and they are heretics.

لحديث (أخوف ما أخاف على أمتي الأئمة المضلين)

[This is due to] the hadith: "The most feared thing I fear for my nation is misguided leaders."

وأثر : ( شرار الناس في اخر الزمان علماءهم)

And the narration: "The worst of people at the end of time are their scholars."

حديث ( يهدم الإسلام زلة العالم)

The hadith: "Islam is demolished by the scholar's slip."

وقول سعيد بن جبير : (هلاك الناس بهلاك علماءهم)

And the saying of Sa'id ibn Jubayr: "The destruction of the people is by the destruction of their scholars."

قول الثوري: (الشر : العلماء اذا فسدوا)

The saying of al-Thawri: "Evil is the scholars when they become corrupt."

ولحديث: (لن يزداد الامر الا شدة)

And the hadith: "The matter will only increase in severity."

وحديث: (دعاة على ابواب جهنم)

And the hadith: "Callers at the gates of Hellfire."

قول الثوري: (يأتي على الناس زمان تكثر علماءهم ولا ينفعون بعلمهم)

The saying of al-Thawri: "There will come a time upon the people when their scholars will increase, but they will not benefit from their knowledge."

وللأخبار التي تروى أن شياطين تخرج وتعلم الناس الدين

And the narrations that devils will emerge and teach people the religion.

ولأخبار تحول علماء آخر الزمان الى قردة وخنزير

And the reports about the transformation of scholars at the end of time into monkeys and pigs.

وأثر مسح العلماء في آخر الزمان

And the narration about the transformation of scholars at the end of time.

وأثر أنهم أنتن من جيفة حمار

And the narration that they are more foul than a donkey's carcass.

قول ابن عباس : يذهب العلم فيعملون بالجهل ويدينون بغير الحق ويضلون ولحديث غربة الإسلام

The saying of Ibn 'Abbas: "Knowledge will disappear, and they will act with ignorance, judge by other than the truth, and go astray."

ولحديث غربة الإسلام

And the hadith about the strangeness of Islam.

حديث تتبع سنن من سبق

The hadith about following the ways of those who came before.

وقول ابن عمرو أن المسجد يمتلأ بالكفار والمنافقين في آخر الزمان

And the saying of Ibn 'Amr that the mosque will be filled with disbelievers and hypocrites at the end of time.

وحديث صيرورة الناس كالغثاء

And the hadith about people becoming like scum.

وحديث (تملأ الارض ظلماً وجوراً)

And the hadith: "The earth will be filled with injustice and oppression," and injustice is polytheism.

All these causes and reasons indicate that generalization is a ruling that has not left the realm of the outward, not as the ignorant claim that it is a ruling based on conjecture and the unseen, contrary to outward appearances. Understand these causes, and you will grasp this topic, Allah willing.

## **How does a person establish outward Islam within these societies?**

It is sufficient to manifest the essential components of disavowal of polytheism and its people and disbelief in Taghut (false deities), by outwardly declaring specific individuals and groups to be disbelievers. Otherwise, they have not disbelieved in Taghut and fall under the ruling of those who offer excuses for disbelievers.

## **The Ruling on Those Who Disagree with the Generalization**

From what has preceded, we have learned the ruling regarding those who disagree with the generalization in clear countries and societies—and most of them are clear—unless they agree with the principle but have a problem with some specific areas where there might be disagreement and confusion for the monotheist as to whether the generalization applies or not, such as someone who declares specific individuals to be disbelievers but has confusion about whether the rulings of declaring disbelief apply to certain individuals or not.

...The matter is the same for individuals and groups—there is no difference.

This message is completed, praise be to Allah, and all praise is due to Allah, by whose grace good deeds are completed.

Written by Abu Ubayd, may Allah forgive him.